

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTH MAKE MANIFEST IS LIGHT.'—Paul.

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'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1903, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

NOTES BY THE WAY.

It is too much the custom to assert or to admit that Science is outside Religion, that they have distinct spheres, and different grades of evidence. Thus, in a late discourse by a clever American preacher, the Rev. F. C. Williams, we find the following:—

The objects of religious faith are held to be principally three—the immortality of the soul, the existence of God, and His character. With these science has nothing to do. All her branches aim at other distinctly different subjects. Science rests on the perceptions, faith on the intuitions. Science depends on empiric observation of the visible, faith on apprehension of the unseen. Science is of the understanding, faith is inspired. The one regards the brain, the other the soul. The one sees the grandeur of a mountain, the beauty of a flower; the other recognises heroism and a loving spirit. The one believes in the holiness of beauty, the other in the beauty of holiness; and so, on the whole, all advances of science fail to promote the enlargement of faith. They are used to confuse in the popular mind moral and religious life with material greatness and prosperity. They are made to degrade the idea of God and the moral standards of men. They are appealed to in support of an unspiritual conception of life which is rather barbarous and pagan than philosophic and Christian.

We seriously doubt nearly the whole of this. It is true that we have, rather foolishly, allowed the word 'Science' to be appropriated by those who limited their researches and experiments to obviously external things; but this is an error, not a necessity,—an error similar to our unfortunate distinction between the natural and the supernatural. All that is is natural; and, in like manner, all that can be known is Science,—intuitions as well as perceptions, faith as well as sight, the soul as well as the brain: and if, as is often true, the advances of Science are used to confuse moral and religious realities with material gains, and to make pagans rather than Christians, this is so because we have failed to grasp the splendid truth, that, not the visible, but the invisible things are the true realities, and that spiritual discernments are at least as real, as definite and as demonstrable, as physical experiments. That Science has been limited to the plane of

what we call 'matter' only proves the grossness of those who have so limited it. As the finer stages of evolution are reached that error will be corrected.

As an urgent duty, and also as a pleasure, we note the issue of the sixth edition of a book which carries us far back to the early days of our seeking:—'The Alpha, or First Mental Principle and Truth-guide to general well-being and progress—a revelation, but no mystery': by Edward N. Dennys (London: Williams and Norgate). In some respects, the book is old-fashioned; in others, it is as fresh as the tenderest spring green: and its old-fashionedness gives it an added quaintness which many will specially enjoy.

The work covers a vast field of speculation and anxiety, and grapples with many great problems concerning God, Human Nature, Society, Religion, Ethics, Education and Immortality: the teaching throughout being derived from or based upon the communications of a lofty spirit-guide who appears to the 'hero' of the book at a critical period of his mental and spiritual life. The book runs to over 360 pages, in addition to a first-rate Index, covering nearly 12 pages, and the remarkable portrait of the author, doubtless long familiar to many of our readers:—altogether, a solid and serious work, thought-stimulating in a very high degree. But why did the 'lofty spirit-guide' practically accept the vile translation of Job xix. 26, which the veriest baby-critic now knows to be wrong?

Mr. George Jacob Holyoake's writings and speeches have, for some time, been particularly gracious and mellow: and we have occasionally noted a wistful reference to unseen things which even his mirthful chaff has not entirely laughed away. We have just come across a little speech of his, at the presentation of an Address to Mr. E. O. Greening, which pleasantly illustrates this. He said:—

When the end—long hence, we hope—of Mr. Greening's days shall come, whether spirits shall convey him through the air we cannot tell—whether angel voices will greet him we do not know—but of this we are sure, he will bear angel memories with him to the Land o' the Leal—if such there be—as there ought to be. He will have proud consciousness of devices of progress which he matured, and have visions of the glories of gardens, and hear echoes of music which gave new pleasure to thousands in his day—which, but for him, they had never known.

That 'if such there be—as there ought to be,' is pleasant, very pleasant from him. We only wish he knew more about it.

'The New York Magazine of Mysteries' is itself a mystery—a veritable Noah's ark of metaphysics and magic, pietism and heresy, sentimentality and iconoclasm, gush and ghosts. But, on the whole, it is breezy and sensible.

It has a 'Dream Editor' who answers questions concerning dreams, one page of whose lucubrations and prognostications ends thus:—

All persons who write to this Magazine are helped by us in the Silent and Mystic way. If you do not receive a special letter or see your dream answered in print, your letter has been attended to. We are tremendous workers, day and night. Most of our work is done through prayer and messages to the Spirit Realms. Where we see special help is needed we call for it.

But remember, dear readers, you must help yourselves. Don't lean on us. Nothing will come if you do. Get down on your knees and do some old-fashioned, earnest praying. We reach the Eternal Good by prayer, meditation, work, mediums and all the unseen forces of the universe. Every section of this glorious country has either a minister, a rabbi, a priest, a Spiritualist medium, or some spiritually-minded man. If in trouble or doubt, go to this Man of God and open your heart and soul to him, and help will come through him. The spirit works through ALL religions and all cults and all sects.

We are always pleased to hear from the subscribers to this Magazine, and cordially invite all of you to send in your dreams for interpretation.

This may profitably be read over twice, but it is not without Yankee cuteness behind its generous wisdom.

The following, by James H. West, is one man's answer to the theory that truth, in the sphere of Religion, has reached us by miracle, and once for all. It speaks for many of us:—

What thought of God have hungering men to-day
That they themselves have not sought out and found?
What spot on earth is christened 'holy ground'
But where high souls have walked their human way?
What laws and precepts by which sages say
Life's good is best set free and evil bound,
But came from fine endeavours proven sound,
By loves and agonies of young and gray?

All faith, all knowledge, springs in man's own heart,
And from his partial sight he moulds his creed—
Not thinking he shall wider know and see.
Henceforth mankind shall learn this wiser part:—
Who honours Truth in thought and word and deed,
He best, O mighty Marvel, worships Thee!

SPIRITUAL PRAYERS

(From many shrines).

Almighty and most merciful God, towards whose everlasting blessedness we ascend by the strong desire of the soul, and by patient continuance in well-doing: cause us ever by Thine inspiration to seek our true life with Thee, and earnestly to strive to enter into Thy heavenly kingdom. May we set our hearts on the things that are holy, just and true; and, while we are placed among things that are passing away, may we cleave to those that abide. Turn us away from the false gleams of selfish and worldly wisdom, and enlighten us with wisdom from above; that, being taught by Thee, we may come to the simplicity of Thy everlasting truth. Cleanse us from the stains of sin, and purify the springs of our life. Do with us what Thou wilt, to lift up or to cast down, to chastise or to comfort; only bring us out of our darkness into Thy light, and from our wanderings to our refuge and home with Thee. Amen.

THE OLIVE-BRANCH OF PEACE.—'The better, higher class of Theosophists are gradually approaching Spiritualism. This is prophetic, and looks forward to the time when Theosophists and Spiritualists shall better work together, hand in hand, constructing the magnificent temple of truth. Spiritualists ever hold out the olive-branch of peace.'—DR. J. M. PEEBLES.

SUGGESTIVE HEALING IN AMERICA.

A WONDERFUL SANITARIUM.

By W. J. COLVILLE.

An easy ride of about seventy miles on the West Shore Railway from New York City, lands the passenger, after from two to three hours' journey, at Kingston, which, in its winter garb of spotless ermine, presented a fascinating appearance when I first beheld it on the evening of Friday, December 12th, 1902.

The great attraction at Kingston is the famous Sanitarium owned and conducted by Dr. C. O. Sahler, the famous practical Suggestionist, who has proved, during a series of years devoted to unremitting and most successful practice, that even the strongest claims made by the advocates of psycho-therapy are by no means unfounded. As I think the readers of 'LIGHT' will be interested in the doctor's work, I will record, for their benefit, what I saw and learned in the course of my visit.

The Sanitarium proper is a large country house with spacious rooms adapted for all needful purposes and supplied with all the latest appurtenances for use and comfort. Two great parlours serve as reading, music, and lecture rooms, and within their walls much instruction and many delightful entertainments are often given. Dr. and Mrs. Sahler are believers in a large latitude as far as discipline and diet are concerned, and one of their chief aims is to make everything in the building suggest a home and not a hospital. As the number of patients and visitors usually in attendance far exceeds the domiciliary capabilities of the main edifice, several good houses in the immediate neighbourhood are used exclusively for the housing of the many who cannot sleep under the roof of the central building.

One of these auxiliary houses, admirably managed by a sister of Dr. Sahler, is quite a model country house. The room assigned to me was particularly cheerful, with three large French windows decorated with lace curtains and leading on to a pleasant balcony. All the upstairs rooms were also very light and cheerful. Though the weather was intensely cold, and we were treated to a good old-fashioned snowstorm during my ante-Christmas visit, no difficulty was experienced in going to meals in the main building, and it was certainly beneficial to some of the patients to take a brief, brisk run across the snow between the houses, as early as 8.30 a.m., to breakfast. A most homelike atmosphere pervades every department of this wonderful institution; indeed, several inmates who have resided within its hospitable walls for a year or over declare that it is their home and they desire no other.

During the morning of the first day of my visit I was graciously invited to witness some of Dr. Sahler's work, and I think I fully appreciate the value of his particular method as well as his kindly nature. The word 'hypnotism' has a disagreeable sound in many ears, partly because of grave public misapprehension regarding its real nature, and partly because of the follies and abuses sometimes practised in its name. Before visiting Kingston, a lady of considerable intelligence, whom I had learned to respect highly, and who had attended my lectures in Washington, told me that she had been relieved of chronic distempers of the most painful character by Dr. Sahler's treatment, and she also told me that he employed just enough hypnotism to render his patients suggestible. When I watched Dr. Sahler in the act of treating several patients in succession, I soon became convinced that his method is both suggestive and magnetic, and he claims this for it. The doctor's personality is decidedly large in the sense of expressing geniality and breadth of temperament, intellectually and sympathetically; his is a fatherly presence which inspires immediate confidence, and this is further increased as one grows to know the extent of his benevolence and to appreciate the benign fact that it affords him the greatest of satisfaction to relieve the errors and sufferings of humanity. Cases of extreme nervous prostration accompanied by sleeplessness, loss of appetite, and many other distressful symptoms, are naturally plentiful at the Sanitarium, and it is impossible to note the improvement which takes place manifestly, in even a very few days, without becoming

thoroughly convinced that there is some great beneficent psychic force at work which operates with and through the doctor, causing him to be both a channel for great healing energy, and a radiant centre from which virtue can and does freely proceed to the relief and strengthening of the weak and the afflicted.

Dr. Sahler's treating room is a bright, cheery apartment, furnished with a pleasing combination of colours, in which green and gold are conspicuous features. Only a few minutes can be given at any one time to the direct treatment of a single case under the doctor's immediate suggestive word and action, as he often treats fifty persons in a single day; but from five to ten minutes' direct treatment fully serves to awaken some dormant centre and arouse the patient to greater self-activity if drowsiness and melancholy be the bane, or to greater repose and sleepfulness if insomnia has been the malady.

It is not easy to describe, in all particulars, exactly how Dr. Sahler works, as his method of practice is a combination of the most useful elements in several distinctive modes of operation. Oral and silent suggestions are both employed, and in every case I witnessed, the patient seemed to be in very close rapport with the operator. There was no deep sleep induced at any time when I was present, though what is known as 'light hypnosis' was often induced, and no attempt whatever was made to mentally coerce a patient, but only to assist him to throw aside the weakness under which he had been labouring, and from which he certainly desired to be set free.

Dr. Sahler's method is decidedly educational; he provides good literature for the inmates of his Sanitarium, furnishes lectures for their edification, and encourages them to ask questions on points which seem obscure to them, so that their own knowledge of suggestive healing may be enlarged, and they may thus become able to help themselves, and in due turn to help others.

It has been my privilege to read advance sheets of a book which Dr. Sahler has written, and which will soon be published. From the pages of that delightfully lucid treatise, on a matter of the highest concern to everybody, I cull the following conclusions: Dr. Sahler is open on all sides to the study and reception of truth, and though a regular physician in high standing, and backed by many years of highly successful medical practice, he shows no countenance to the materialistic fallacies which so often disfigure the literature and hamper the practice of medicine. He is a philosopher as well as a scientist, and one, moreover, who does not invent a theory to be used as a sort of strait jacket in which to confine facts, but he invites facts to occur and accumulate, and then he sets to work to propose a theory which will most satisfactorily account for them.

Some resemblance may be traced between Dr. Sahler's idea of human duality and the 'two minds theory' of Professor T. J. Hudson, but, unlike Hudson, Dr. Sahler has no prejudice against Spiritualism, and consequently he does not seek to deny any psychic possibilities, but leaves the door of his mind wide open for the acceptance of whatever phenomena may be demonstrated. His book is reverent in tone, sublime in thought, and eloquent in diction. It commences with some well condensed information on anatomy, every line of which tends to raise the thought of the reader to a justly high appreciation of the worth and beauty of the human body which the soul uses as its temporary habitation. The following is a fine sample of the author's style:—

'As the wealth of the owner may be inferred from the character of his dwelling place, so the dignity of the real self may be inferred from the wonderful structure of the physical body, which was designed for a few years' use, and is then laid aside to perish. The nature of the real self, therefore, and its relation to the physical body, from which death separates it, is a point of vast interest and importance.'

A clear understanding of this point leads to an intelligent discussion of certain general principles underlying creation, of which man is the supremest expression.

'Creation is a great process of evolution.' With these words Dr. Sahler leads the student of life's tremendous mysteries, not into a labyrinth of speculation, but into clear

fields of cogent reasoning, where intuitive perception and sterling logic walk bravely hand in hand:—

'Man, though a product of divine thought, is yet a sharer in Deity, and there is a striking analogy between the relation of divine thought to the original creation of the universe, and the relation of man's thought to its re-creation into conventional form. As all things existed in the mind of God before they found expression in the form of the material universe, so in the subordinate realm of man's creation the first step lies in that mysterious impulse of his spirit called "thought." If the impulse of the soul is strong enough, the thought will represent a force sufficient to work out a visible form, but if the impulse is weak the force will probably be dissipated and lost so far as visible expression is concerned. The thought, in any instance, is the force behind the visible symbol; it may be regarded as the invisible substance of the visible image.'

In the above words, Dr. Sahler leads up to a singularly instructive dissertation on the dual mind, in the course of which he illustrates largely by means of facts observed in connection with his long and extensive medical practice. A very interesting account is given of a young man who frequently passed into a self-induced hypnotic state, and while in that condition went his way as though he were fully conscious of ordinary objective surroundings, although in reality he was in a widely different condition from his companions, and while in that state he displayed marvellous super-ordinary susceptibility. Dr. Sahler says:—

'We are surrounded or immersed in the vibrations of the Divine Mind and we only require proper conditions to be spelled out into human consciousness. The magnetic forces of the body are affected by these vibrations and serve as wires to convey messages to the seat of the soul. The various faculties of the brain are receiving instruments. These faculties may be classified under three leading heads, Physical, Intellectual, Spiritual. The first group controls the five senses which bring us in touch with the objective world; these pertain to the animal side of nature. The second group controls all general thought processes, and our whole waking or objective consciousness. The third group controls all our higher aspirations and such emotions as find their seat in the subjective consciousness; this group also controls our spiritual senses, by means of which the soul can absolutely transcend objective channels of perception. It is proved by psychic experiments that the soul can certainly function intelligently without the aid of physical organs.'

Much information of great practical value is obtained by considering impartially the evidence furnished by hypnotic experiments, and it seems incredible that any fair-minded student, after weighing the bulk of evidence presented in Dr. Sahler's book, should remain incredulous concerning the power of the true Ego to dominate external existence. The author insists that when 'subject' and 'operator' are in perfect harmony, the psychic state may often be induced by silent treatment alone, but he teaches that on the occasion of a first treatment it is usually necessary to employ some simple objective method. A thought vibration from the mind of the operator may be instantly received by the subject, and it is a decided error to suppose that complete hypnosis or unconsciousness is necessary for successful suggestive treatment. 'It would be quite as reasonable to assume that all doors in a house must be locked in order to shut off one room.'

Treating of the modern development of psycho-therapeutics, Dr. Sahler pays tribute to three celebrated leaders, Mesmer, Charcot, and Liébeault. Concerning Mesmer he says that to him we owe the theory of transmission of the life-force from one individual to another through direction of will; but while giving due credit to that faithful pioneer he by no means endorses all of Mesmer's theories, nor does he advocate all of Mesmer's practices. Concerning Liébeault, Dr. Sahler says it was left for him to tip the balance to the other extreme, and place all emphasis upon suggestion, while Mesmer placed it on animal magnetism. Charcot's method, Dr. Sahler terms a fuller development of the idea of Dr. Braid, the famous English physician, who, half a century ago, laid enormous stress upon simple suggestion, and, perhaps, underrated the value of other agencies in the accomplishment of the work which he performed. Charcot conceived the idea that the hypnotic sleep was brought on by fatigue, and he obtained desired results by fixing the

attention of a patient upon a bright light or some shining object, and at the same time giving a thought of drowsiness or weariness. Dr. Sahler says :—

'By suggestion we understand something in the nature of a hint given to the soul as a stimulus for action; whether or not that hint will be accepted and acted upon when the mind is in the normal state will depend on its success in passing through the court of reason. In the normal state, especially when its relation to other minds is concerned, the soul sits constantly in the court of objective consciousness, usually occupying the throne of reason; therefore, an idea is accepted or rejected according as it harmonises or fails to harmonise with that soul's pre-established idea of right and good. If the soul trusts absolutely the source of the suggestion, the idea will probably pass by the reason and the soul will act upon it without question. But just to the degree that there is doubt will the thought be subjected to examination. The great purpose of Infinite Wisdom is here manifest. Reason is the safeguard of the soul on this material plane of existence; without it we become but puppets of other wills.'

Much more in similar strain is ably set forward in this fascinating manuscript, but as we expect and hope that the entire book will soon be published we refrain from much further commentary or quotation. Dr. Sahler's wide experience has led him to declare that persons sometimes present themselves for treatment with the remark, 'I have no faith in this mode of practice, but my friends wish me to try it.' Such people are largely deceiving themselves, for were they utterly destitute of faith they would never have made the trial. The average person finds it much easier to attach his faith to a person than to a theory, because a person is tangible to his objective senses, while a theory can easily elude his mental grasp. The same principle holds in psychic treatment that obtains in general medical practice. Faith in the physician conditions the success of any method. The same drug accomplishes totally different results when taken with perfect confidence and without it. Concerning Christian Science, with which Dr. Sahler is by no means entirely in accord, he speaks as follows :—

'That there is truth in Christian Science is demonstrated by the real good accomplished by way of healing. There is much in the teaching to stimulate thought and appeal to the intellect. It is a great mistake to suppose that Christian Scientists are simply duping people; they are the organised expression of a great but, as yet, faintly understood truth. That they are ignorant of the laws governing much of their practice is simply unfortunate. There is truth in their teaching or there could be no results in their practice, but they are blindly obeying underlying laws; they do not clearly understand how they gain healing power. In mental healing, divine healing and faith cure, there is practically the same underlying principle. In mental healing suggestion is administered directly by another, either orally or telepathically; in what is termed divine healing and faith cure, the force lies in oral suggestion. In all cases, however, the power on the throne is the faith of the soul which links it to divine power. The work of a suggestion is to arouse faith.'

Though the first part of Dr. Sahler's treatise deals chiefly with the *theory* of practice, the second part is largely an epitome of valuable instances which show its application. 'The psychic state' is one of the doctor's favourite expressions. In that state he declares that the soul acts exclusively through spiritual faculties which are never really dormant but which, during objective consciousness, rarely present themselves upon the surface. When this book is issued it will certainly prove a most valuable addition to the literature of suggestive healing, which is now assuming noble proportions in all thinking communities. On my return to England, which will, I hope, not be delayed beyond Easter at the latest, I expect to be able to introduce the volume to 'LIGHT' readers. I trust that this letter may, in the meantime, prove of some slight interest to the many in England who are investigating on nearly the same lines as those successfully followed in America.

LONDON SPIRITUALIST ALLIANCE.

Mr. J. Bruce Wallace, M.A., delivered a very interesting Address to a large gathering of the Members and Associates of the Alliance, on the 8th inst., on 'The Reconstruction of One's Personality.' We hope to give a report in our next issue.

THE TENETS OF THE TAO.

By MAJOR H. W. THATCHER.

Taoism is a form of religion in China said to have been founded by Lao-tsze, who was a native of the parish Chu-jen, in the rural district of Liu, in the kingdom of Tsu. His surname was Li; his official name, Er; and his 'Hao,' Pu Yang. After his death the name of Tuan was conferred on him. He was an archivist to the Chow dynasty, which flourished about 2000 B.C. When Confucius was visiting the Chow kingdom he had several interviews with Lao, and asked him questions chiefly on the subject of ritual. The answers given by Lao were abstract in the extreme, but he was held in great esteem by Confucius, who looked upon him as a highly intellectual contemporary. His writings are called Tao-Teh-King, and consist of fifteen treatises written at the instance of a certain official when Lao was leaving Chow in consequence of the decaying aspect with which the dynasty was stamped. They expound Tao, that is, the right path that every man should go by, and the word 'King' means 'the Immutable Principle.'

Julien translated Tao—'La Voie.' Chalmers, declaring that etymologically there is no equivalent in English, says that 'the Way' comes nearest to a correct rendering. Montucci, of Berlin, in 1808, says: 'Many things about a Triune God are so clearly explained that no one who has read this book can doubt that the Mystery of the Holy Trinity was revealed to the Chinese five centuries before the coming of Jesus Christ.' With all due respect to these authorities, the Trinity is as old as Creation itself.

As a religion Taoism did not take shape till some five hundred years after Lao's death. This is the way of such things. The prophet or seer recognises his calling and regulates his life accordingly. He is then considered eccentric, persecuted, and sometimes put to a violent death; then he is canonised. Shunned while alive, after his death people make long pilgrimages to touch his bones or even look upon them from afar, they being often credited with miraculous properties.

There is some dispute as to the age of Lao; some say that he lived to one hundred and sixty years, some to two hundred years. It is certain that he lived to a great age, and perhaps for this reason was called Lao, which means old. Tsze is simply a term used in addressing people who are regarded with reverence. The same mystery of birth is accorded him by Shan-Hsien-Chwan as other spiritual teachers have been credited with; for this account says that, after a supernatural conception, his mother bore him within her body sixty-two, seventy-two, or eighty-one years; at birth his hair was white. No wonder!

The High Priest of Taoism lives in the province of Kiangsi in the Yangtze Valley. He is called Tsun Jen, which means Man of Truth, and the palace in which he lives is called Tsun Jen Fu, or the Palace of the Man of Truth. His title is not hereditary but elective.

One of the first tenets of the Tao* is 'Resist not evil.' This was also taught by the prophet of Nazareth. Has it ever been properly explained? The philosopher who sees only Unity in the universe knows that there is no such thing as evil to resist. Whatever his trials, he only thinks that all is good. Upon the Divine Plan (plane) everything is seen to be right, and indeed, quite at the beginning, was pronounced 'Very good.' Satan is the first worker in the service of God.

The Tao, the Path, the Logos are synonyms for the Great First or Causeless Cause of all phenomena. It must not be mistaken for the Astral Light, or for Heaven, or for the celestial spheres; it is beyond and behind them all. That Logos which is said occasionally to come *en rapport* with the mortals of earth, is but a subordinate. It is not even one of the Solar Masters. The Tao is at the back of all words and languages, all causes and effects; it is Infinite Intelligence, the central element in Nature, self-abnegation in whose favour is the corner-stone of the teachings of Lao-tsze :—

'The essence of the Tao is, to carnal consciousness, sur-

* The name of Lao and the word Tao rhyme nearly with 'how.'

rounded by the deepest obscurity; its highest reach is in darkness and in silence. There is nothing to be seen or heard.'

By 'carnal consciousness' is meant that which holds to the body rather than to the spirit. Only spirit can perceive spirit, and only singleness of eye can see that without 'evil', there can be no 'good.' Do not, however, divide your universe into a paramount God (good) and D (evil). Do not admit them into your interior; a house divided against itself cannot stand.

The Tao exists both in speech and in silence; it is bounded by its boundlessness and is unchanging in its variety. Speech cannot really express it. When one has progressed to a certain stage on the path of progress, words are inadequate to convey a luminous idea to the understanding:—

'Those who possessed in the highest degree the attributes of the Tao did not seek to show them; and therefore possessed them in the greatest measure.'

Truth is paradoxical; consistency is rare because the law of paradoxes is not understood:—

'The true men of old did not dream when they slept, had no anxiety when they awoke, and did not care that their food should be pleasant. Their breath came deep and silently. The breathing of the true man comes from his heels, while the ordinary man breathes only from his throat.'

This is the breath of the spiritual body, and is known only to the mystic. It cannot be cultivated; it comes unsought. Attempts at so-called deep-breathing, when made for other purposes than physical health, only result in mischief. To be at one with the Tao, to lead the planless, intuitional life, is to attain to cosmic consciousness, and the conditions necessary for its attainment are 'vacancy, placidity, tastelessness, quietude, silence, and non-action.' *With* these it cannot be attained unless all underlying selfishness, as well as selfness, is put on one side:—

'If one could send away his desires, his mind would of itself become still. Let the mind be made clean, and the spirit of itself will become clean. This means absolute purity, and its acquisition depends entirely upon putting away desire. Then can the Tao be understood.'

This cannot be grasped intellectually, for the senses and the intellect are only adapted to the obtaining of a limited conception of the ever-changing images of Cosmos presented to them. 'Lay not up treasure upon the earth'; yet the strife and suffering in such laying up are the saviours that purify self. Some are born in this kind of misery (misery); some let go at an early stage of their existence.

There are manifested right and wrong, justice and injustice, happiness and misery, &c. They are pairs of opposites, and each is the complement of the other, and, as certainly as we get the one good thing of a pair of opposites, we must take the consequence in the other, and until we stop aspiring the suffering goes on, to purify us from desire. Does not this explain the human tragedy? All, however, are essentials of manifestation.

The sage observes (not the first) that we all wear a mask. *Persona*—person—is the Latin word for a mask. That mask is both 'good' and 'evil.' 'The mask removed shows the wearers as they were and will be, neither good nor bad, but indifferent witnesses':—

'The Tao does not exhaust itself in what is greatest, nor is it ever absent in what is least. The embodiment of its attributes in benevolence and righteousness is but a part-result of its spirit-like working. The perfect man has comprehended the Tao; he pushes back benevolence and righteousness into their proper place, and deals with ceremonies and music as simply guests. The mind of the perfect man determines all things.'

Yes! and the mind of the perfect man is one with the Universal Mind, and it is that mind, and those perfect men, who create (manipulate):—

'How much anxiety and pain do the exercise of benevolence and righteousness produce! The presumption is that these attributes are contrary to the true nature of man.'

When the Tao was lost (the Fall) there appeared, 1. its characteristics; 2. benevolence; 3. righteousness; 4. cere-

monies, the latter the commencement of disorder. None of these things were lost but merely appeared in a different form, grading from the absolute through the abstract to the concrete, to swing back later, to complete a cycle of evolution:—

'The greatest politeness is to show no special respect for others; the greatest righteousness is to take no account of things; the greatest wisdom is to lay no plans; the greatest benevolence is to make no demonstration of affection; the greatest good faith is to give no pledge of sincerity.'

'In other words,' says a commentator, 'do not lead others to expect too much of you,' and if you lay no plans, obviously you are not disappointed at failure, or unduly elate at successes. Benevolence, by these ancient sages, was regarded as a path borrowed for the occasion, and righteousness as a lodging for the night.

(To be continued).

ROBERT AND ELIZABETH BARRETT BROWNING.

The following communications may perhaps be of some interest to the readers of 'LIGHT.' The first was given at a sitting for automatic writing some three months ago; the second on December 23rd last, during a trance sitting. The sitters on both occasions were all members of my family, the medium being one of my daughters. In the case of Robert Browning indications of oppression of breathing were given as aids to identification, and the medium's manner in speaking then became brisk and impetuous. Those conversant with both poets' works may find in each communication partial quotations of the poems of the writer:—

From Mrs. Barrett Browning.

'The world is rolling down a mighty course to a mighty end. Help us in our work. Exert your strength to push the world into its sphere—its right sphere. We are working by prayer; do you also work by prayer. If you will stop to listen you will hear the echo of a thousand voices ringing through the spheres. The voices which have been long silent on your earth are still loud in the heavens. The hands which dropped their earthly toils have gathered up the heavenly toils. There is no death. There is but change, and always a change to a higher still. We live, we work, we are carrying on mighty works for Christ's sake.'

From Robert Browning.

'My wife, who loves you and works with you, who has long loved and worked in this (cause), asks me to come to you, and, though long I have withstood, and been obstinate as a mule, God knows I did right in withstanding what seemed to me to be—not indeed the work of the devil—but mere fool's play and mummery, a mocking of God's truth and the perversion of wise men to the use of fools. But I was wrong. With what difficulty I come to own this, and how hard it is even now to acknowledge that I have been wrong, I cannot tell you. But having been wrong for so long, I can only, in justice to my wife, myself, and the cause, own that I was a fool, and, renouncing my former beliefs, try to make some slight reparation. I call God to witness that my belief was indeed founded on a firm conviction, and that what I did was done and said in all sincerity. God knows also that, faulty as my life may have been, I did my small part as man might, struggling to be true to the ideal I had set before myself, though perhaps a faulty one. My work in the spirit world is a great one, and I thank God that I am permitted to labour and to make use of earth experience. May God bless your work, friends. My name in earth life was Browning.'

A. COLLES.

A STRIKING DIFFERENCE.—The 'Light of Truth' reports that 'Professor Wenley, teacher of philosophy at the University of Michigan, recently announced to his class that girls hear sounds incapable of detection by boys' ears. "In the university laboratories," said Professor Wenley, "it has been discovered that girls' ears hear a higher range of sounds than do those of boys. There is a high range of sounds detected by the girls which the boys never hear. Masculine ears have a lower range than feminine, of course, and it is quite possible that they detect lower-toned sounds. But the feminine capacity is the point proved. In our psychological courses the causes of these phenomena are of vast interest. The question is: Do the girls hear higher sounds because of a difference in the size of the ear drums?" Professor Wenley did not answer the question. Does this perhaps account for clair-audience, which is more marked among women than among men?'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, JANUARY 17th, 1903.

Light,

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PRICE TWOPENCE WEEKLY.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

CANON HENSON ON VISION AND FAITH.

Canon Henson, in a late sermon in Westminster Abbey, did not name us but he evidently intended us in his long and careful argument concerning the inferiority of belief based on sight. Who else his typical Thomas could be we do not know; for, in point of fact, it is only the Spiritualist who regards belief based on sight as possible.

But, before the Canon came to Thomas, he made a curious, and a most piquant, excursion to a region of his own, and into a haunted house which is usually kept closed; and there he loudly bewailed the ghosts in the various closets:—ghosts of dead formulas and creeds which, in the Abbey, the good Canon has to pretend are dearly beloved and alive.

Doubt, he says, is now not necessarily vicious or rebellious, for even Canons doubt—the old established creeds. In fact, doubt to-day 'often reveals a moral sensitiveness beyond that of average believers, a sensitiveness which resents the conventionalising of religious formulæ, which is conscious of a certain degradation in acquiescence, however expedient and even apparently inevitable, in professions which are in excess of conviction, and in formal religious acts which seem to imply more faith than one has.' We thank him for that admission,—an admission which amounts to a justification of many a smitten 'heretic.'

The conventional creeds, the Canon admits, are out-of-date, and sorely need revision. This is inevitable. Creeds express the view of an epoch or of a stage, and 'there is no inherent stability, no perpetual worth, no unquestionable authority about any secular embodiment of eternal truth.' 'The law of historic development implies a recurrent process of repudiation and acquisition.' To-day we appear to have arrived at a 'process of repudiation'; and yet the old creeds keep their place,—a place to which they are not entitled. Hence these tears!

We cannot but feel sorry for enlightened modern men like Canon Henson who thus describes the painful position of himself and others who are bound by the old creeds:—

In these intervals between creed-forming sæcula, or epochs, to which may properly be given the name of transition times, the traditional and accepted statements of truth become increasingly unsatisfactory. Thoughtful men cast about for some substitutes, but for these the times are not ripe; and while they perforce wait and question, their faith is subjected

to a cruel strain, and sometimes, more often than not, they themselves are exposed to suspicions equally unmerited and injurious. For the vested interests of the established tradition, the host of official teachers, who are nothing more, the mass of the devout, to whom religion is always mainly an affair of the emotions, the fanatical and the ambitious, both, though, from opposite standpoints, concerned with the maintenance of the current system, all combine to resent, and, if possible, suppress the attempt to set the truth free from expressions which have become obsolete, and to find for it fresh expressions, which shall convey and elucidate what they profess to utter.

We offer these good men our respectful sympathy, and wish them a 'happy issue out of all their afflictions.' The spectacle truly is far from edifying; and we willingly drop the curtain upon it, especially as poor Thomas is waiting.

Canon Henson, dwelling upon the half censure of Jesus ('Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed'), draws a distinction between faith based on sight and faith based only upon internal appreciation and insight, much to the advantage of the latter: and he gives good reasons for his contention,—reasons which Spiritualists may profitably ponder. These reasons are four in number:—

1. 'Faith based on vision must be a very dependent thing, dependent on reminiscence, and, therefore, naturally tending to decline as reminiscence fades,' whereas faith based on appreciation and insight is independent of external things, and is entrenched in abiding spiritual strongholds. 'The confidence which vision, the testimony of the senses, creates, requires for its sustenance that that testimony shall be continually renewed. Cut it off from this, its source, and like the stream whose fountain is choked it wanes and fails.' There is a great deal of truth in that, as most Spiritualists know: but most Spiritualists also know that external experience leads on to internal appreciation; that sight leads to insight; and that séances are 'schoolmasters' that bring us unto trusts. Many of us, indeed, are already protesting that we ought to pass beyond phenomena, and press on to the higher reaches of spiritual apprehension apart from them: and it may interest Canon Henson to know that this is happening apart altogether from any of the usual influences of Church or priest or creed, and purely as a matter of spiritual unfolding.

2. 'Then the faith that is based on vision is likely to be inferior in quality, as well as in power of permanence: for vision, the evidence of the senses, can only bring into prominence the lower aspects of the truth.' This is both true and untrue, according to what is contemplated. The Canon says 'the lower aspects of the truth.' But what if the object of vision is not so much a truth as a fact? We hardly see how sight can help a spiritual truth; but we can quite see that sight might be all-important as regards a spiritual fact. There are many spiritual truths which are purely for the reason, the affections and the soul's trust: but when it comes to an assurance that the so-called 'dead' live, we submit that experience is of first-class importance,—is, in fact, precisely what is needed: and, in that case, it is idle to talk of the faith that is based on the evidence of the senses being lower in quality than faith based upon an assertion or inward assurance.

3. 'Once more, faith based on vision makes a minimum demand on the individual, and, therefore, its moral effect is comparatively slight.' 'A faith which is based on external authority whether of miracles, or of the Church, or of the senses, is in itself a poor thing. We come almost to Coleridge's distinction between faith and belief.

The one is the allegiance of the man himself, the other is properly external to him.' This, again, is greatly true, but here also it is necessary to distinguish between a matter of fact and a matter of faith. For a matter of fact (as that the so-called 'dead' are alive) we need evidence above all things: but concerning reliance upon a promise, or upon the moral and spiritual value of a teacher, or the acceptance of an Ideal, the offer of miracle as evidence may be impertinent; for conviction and choice in relation to these must be altogether within the sanctuary of the spirit. Referring to the weakness of the faith based on vision, Canon Henson makes a statement which seems to us very illogical in this connection, however true it may be in itself. He says:—

How weak a hold this kind of faith, based on external authority, may have upon men is obvious enough to us who live in such a city as London, filled as it is with renegades from all the churches and from all the creeds, to whom the doubts and distractions and disillusionments of urban life have brought the destruction of their poor little fabrics of conventional religion, whose fragile faith could not survive the parting from the external conditions out of which it had grown.

But what has this to do with the weakness of faith based on vision? It is, on the contrary, an instance of the weakness of faith where there is no vision: for the Canon can hardly call that 'vision' which he himself describes as mere 'external authority,' and reliance upon 'poor little fabrics of conventional religion.' The good Canon must think that out afresh.

4. 'Finally, the faith that is based on vision is a very narrow kind of faith, a faith which (as it depends upon personal experiences necessarily incommunicable to others, and, in the case of those who possess them, varying almost infinitely in their evidential worth, that which is complete proof to one man being almost no proof at all to another) is a private thing, neither interpreted by, nor interpreting, the general experience, incapable therefore of being greatly serviceable to others.' This evidently is directed to or against Spiritualists: and we admit its partial truth: but it applies with far greater force to that visible 'Holy Eucharist' which the Canon regards as vital and essential, but which is absolutely removed from 'the general experience,' by which it is not interpreted, and which it certainly does not interpret. Of the two, we assuredly prefer the experiences which at all events prove that the so-called 'dead' live, to the faith which recognises in wafer and wine the body and blood of God.

DR. ALFRED RUSSEL WALLACE.

The 'Daily News' of the 8th inst. published the following paragraph regarding our good friend, Dr. Alfred Russel Wallace:—

'Dr. Alfred Russel Wallace, author of "The Malay Archipelago," and many works on evolution, is to-day eighty years of age. He was born at Usk, Monmouthshire, and from 1838 to 1844 practised with his elder brother as an architect and surveyor. In 1848 he went to the Amazon with Bates, and occupied the next four years in exploring that river. He then spent eight years very fruitful to science in the Malay Archipelago. Dr. Russel Wallace is prominent in many advanced movements of science and sociology. He is president of the Land Nationalisation Society, and being of opinion that vaccination is a delusion has written a book to state his reasons therefor.'

But why did not the 'Daily News' go on to say that Dr. Wallace had also written in exposition and defence of Spiritualism? The Editor must be quite aware of the fact, but apparently he did not wish all his readers to be made aware of it too.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of Thursday next, January 22nd, when

MR. F. W. THURSTAN, M.A.,

WILL GIVE AN ADDRESS ON

'A New Definition of Spiritualism and a New Comparison between Spiritualism and Theosophy, as aids to Spiritual Progression.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

The Subscriptions of Members and Associates are payable in advance, and become due on January 1st.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

CLAIRVOYANCE.—Mr. Alfred Peters gives illustrations of clairvoyance at the rooms of the Alliance on Tuesdays, at 3 p.m. No one will be admitted after three. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs gives his services in the diagnosis of diseases on Thursdays. Hours from 1 to 4. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.—Mr. Frederic Thurstan, in consequence of other engagements, will be able to attend but once more, at present, viz., on Thursday next, January 22nd. Hours from 4.30 to 5.30. No person admitted after 4.30. There is no fee or subscription.

IS IT A PORTRAIT OF A SPIRIT?

You kindly printed a letter from me, under the above heading, in 'LIGHT' of January 10th, in which I alluded to the fact that the alleged 'psychic' photograph of John Lamont, which was given as an illustration with the 'Spiritual Quarterly Magazine,' is identical in appearance with one which had been taken of that gentleman before his decease. My attention has since been drawn to another photograph, taken by the same operator, in which Mr. Lamont's face appears by the side of a young man, to whom Mr. Lamont was an entire stranger. On comparing this latter photograph with the illustration already referred to, I find that it is an exact reproduction in every detail—in pose, size, light and shade, folds and outline of the 'drapery,' &c., of the one in which Mr. J. Robertson is the sitter. Nay more, there are several 'spots,' or blemishes, appearing on Mr. Lamont's portrait which, I am informed, are due to faults in the negative, and that, as they appear in both of these alleged 'psychic' pictures, they must be reproductions of flaws in an original negative of which these are reproductions. I am loth to think that anyone can be so lost to all sense of honour and right, as to prepare a 'fake' picture and pass it off as a genuine spirit photograph, and I know that my dear old friend John Lamont hated fraud with all his noble heart, and would not lend himself to any shady transaction, in the body or out of it; so that unless some satisfactory explanation of these perplexing facts is forthcoming there seems to me to be but one inevitable conclusion—that they are not photographs of spirit John Lamont, whatever else they may be!

PERPLEXED.

'ELEMENTARIES' AND THE HUMAN CONSTITUTION.

In recent articles in 'LIGHT,' an old misunderstanding has cropped up again as to the nature of the residual entities called by occultists 'Elementaries.' Mrs. Bathe (who is of course right in distinguishing them from 'Elementals') cites various authorities who differ considerably in their definitions of the former. And the accounts which describe them as utterly depraved and decadent human beings are not in accordance with the best teaching on the subject. Of the citations given by Mrs. Bathe, that from Hartmann's 'Paracelsus' is perhaps the best, as pointing to the disengagement of consciousness from the lower set of principles and attraction to the higher, in which immortality consists. But without more than mentioning the strange omission of Mr. Sinnett's expositions, I would call attention to the clear account of the matter—very similar, I think, to his—by another contemporary occultist of great learning and reputation, who is also not referred to. I mean 'Papus' (Dr. Gerard Encausse), who, moreover, shows in his 'Traité Méthodique de Science Occulte,' the whole origin and purport of the misunderstanding between Spiritists and Occultists in regard to these entities. It is consequent, according to this author, on the Spiritist identification of the total human individual with the conscious 'Me' (Moi) of our incarnation. The Spiritist does not recognise, as the immortal part of us, principles not yet consciously identified with the self. In his view, the whole human being is incarnate, *i.e.*, is brought within the sphere of self-consciousness in the incarnate state. Conscious survival of physical death is therefore equivalent for him to immortality, and naturally he calls this surviving intelligence a 'spirit.' For the occultist, on the other hand, the term spirit, or 'spiritual Ego,' has an altogether distinct signification. He concedes to the Spiritist (or, as miscalled here and in America, the 'Spiritualist') all that the latter contends for as directly proved by experience. The human personality, so far as it is known to us, or is related to us through its incarnation, does survive, and does or can communicate. The use of such terms as 'elementaries' and 'shells' does not at all prejudice this concession in principle. They simply indicate that the concept of the immortal human being is now transferred to principles of consciousness in course of disengagement from the earthly self-determination, from the attractions of physical sense, and from all the material relatedness in which our identity is, for most of us, inextricably involved during our life here. Immediately after death, especially when that is premature, the memorial interests of our incarnation must needs monopolise consciousness. But as these interests cease to be fed by organic relation, they must either sink into oblivion, or, if essential, revive in a deeper inwardness of apprehension, that is, in another 'principle.' The incarnate state is a relation of externality to everything. Its use is as a basis of reaction mediating a more intimate knowledge. In so far as this mediation has served its purpose, we are more ready at death for intromission to the more inward or spiritual principles of consciousness. But if our life has been without ideal penetration, if the external has satisfied us, and spiritual aspiration is quite undeveloped, consciousness has no point of attachment or attraction to a higher principle of self-realisation, and we have no evidence, and not the slightest reason to suppose, that another sphere, another 'world' of external relation, similar to the present, is provided. Our 'astral' body, bearer of post-mortem consciousness, is an ethereal impression of the personality as already determined, only more subtly characteristic than the physical body, and does not relate us to a progressive world, but merely to the same semblance as itself is, of things and persons here. It is just a 'survival' and nothing more. Every body is an out-wrought expression of character, first generic, next specific, and finally individual. And there is no conscious life without embodiment, at least embryonic, for all definite consciousness is a psychical objectivity, investiture, state, or sphere. All thought generates body of its own kind. Self-consciousness has thus two significations: one, which may be called the accusative or objective case, the determined or

embodied 'me'; the other, the nominative 'I,' the self-distinction from actual state, and in this distinction, therefore, empty of all realised content, yet with inalienable potentiality of re-determination. Every re-determination, however, must work through *de*-determination; a new position is mediated by negation of the old. Consequently the astral body, which is a fixed expression in relation to the earthly life, belonging to this world and not to any other, must undergo dissolution, slow or speedy, as the nominative Ego detaches itself for re-expression in a more ideal content (which it thus realises), or, in default of such, simply indraws the vital energy which sustained the old expression. For every state avoids decomposition only by being fed through organic relation to the whole to which it belongs. Death results (sooner or later) either from failure of supply or failure of the assimilative energy, starvation or indigestion. Now, as regards the body of survival, the first failure ensues immediately, unless supply of interest is maintained in a disorderly way through mediumistic organisms. But dissolution is not therefore immediate, for the supply of interest in the past life, accumulated memorially, will feed the assimilative appetite, and thus sustain self-consciousness in its accusative case, as long as the appetite remains; that is, as long as the 'I' cleaves to its old objectivity or character, and fails to identify itself with its ideal germs, more or less developed, of higher relation. (And this process of new-relating is, of course, retarded by every stimulation of old interests through a mediated external *rapport* with them.) But by degrees this supply will fail, just as, in our incarnate state, we find that the mind cannot long feed on itself, so far as its content is related exclusively to external things, when these are withdrawn from sensible apprehension. The familiar term 'boredom,' and its usually quick transition to sleep, should help our conception here. Sleep is a diurnal detachment from waking interests, and we get to sleep sooner or later according to the facility or difficulty with which we throw off the cares and excitements of the waking life. The case is surely similar in the post-mortem survival. That is one mode of detachment from earthly pre-occupations. But the term of the astral body is coincident only with that of the state or interests of which it is the expression. Its period of disintegration is thus measurable by that of the subjective process, so far, at least, as we consider it the bearer of a human consciousness. The only question is, whether this subjective process is simply negative, in analogy to the case of our nightly sleep, or is also positive, that is, reconstitutive or re-determinative in a new sphere of realised relation, another 'world.' In the former case, there is only a suspended animation of consciousness (sleep) in relation to this world, and therefore it is that most occultists are reincarnationists. For they hold that no escape from this world is radical or final unless mediated by the activity of the spiritual principles in this world. All detachment must be voluntary, or it is not inward and essential. Unless the spiritual Ego energises here in negation of the attraction of the lower principles, it cannot obtain freedom, but only sleep. But if it succeeds in its undertaking, it appropriates and converts the nature of its embodiment, and thus obtains the basis of a transcendent self-realisation. For nature in every region is the mother, and there can be no ascent (birth) from one region to another except through conversion of the principle of maternity in the lower. It is as thus converted in us that nature is the 'Virgin,' or recovers her virginity, resigned to no embrace but that of the transcendent Principle, and conceiving the Divine Child therein. The truly and entirely religious life alone closes the chapter of reincarnations. It need hardly be stated, however, that Eastern religions admit many spheres or worlds of progressive spiritualisation, and many 'heavens.' But the point to hold by is the principle of psychical attachment to this world or any other, for no external event, such as physical death, can go to the subjective root, which will assuredly re-germinate in its appropriate sphere of life or manifestation, whatever that may be. To those who object to reincarnation here on grounds of disinclination, it is always to be said: 'Very well; if your disinclination is really as profound as you suppose, you have nothing to fear, for it is only a radical attachment that can

bring you back. But know yourself well and deeply, before you venture to say that attraction to this environment is utterly dead within you, or has no further use for you.' But it must be remembered that religious Occultism is not a doctrine of mere detachment or abstraction from this world—that is only the negative moment in the process. Every negation seeks re-affirmation in a higher concept. What we seek in a higher world is really the *truth* of this world, and detachment is only from appearance. The Spiritual Universe is One, and all higher grades or stations are reinterpretations of the lower.

But to return: The 'Elementary' is not the depraved, but only the mortal residuum, the lower bases of a human consciousness not yet atoned to the higher, and therefore subject to disintegration. Self-consciousness is in course of withdrawal from those bases, which can survive only as an automatic expression of the personality as determined in this life. But as long as they function even in this way, the particular earthly life of the individual cannot be said to be quite at an end.

C. C. M.

NOTES AND QUERIES.

The study of your very interesting issue of January 3rd suggests certain thoughts which, with your permission, I will submit to your readers' judgment.

For one thing, Miss E. K. Bates thinks that the only intelligent attempt, so far, to solve the problem of evil lies in a supposed law that the consciousness of any given state, *e.g.*, of 'evil,' is only attainable through experience of its antithesis, which in this case would be 'good.'

Let us assume that this law holds; and what follows! Why, that evil being knowable only through a previous experience of good, good also is knowable (for what is sauce for the goose is sauce for the gander too) only through the experience of evil, and we are thus involved in a never-ending vicious circle, where the travelling is perpetual, but the progress nil! In fact, the discussion becomes about as edifying as the one regarding the relative priority of hens and of eggs; and I venture to think that by that method the problem of evil is insoluble.

Do we not make a more intelligent attempt to solve it if we suppose that the normal human constitution contains, in germ at least, the potentiality of Moral Freedom, bringing with it Responsibility? And that assumed, does it not follow of logical necessity that, with a view to the development of this germ and its ultimate perfecting, 'evil' as well as 'good' must be presented to the will of each individual man? How otherwise can it be shown and known whether a man be good or bad, morally strong or weak, than by the nature of his choices where he is free to choose between competing motives?

Where is the lack of 'intelligence' in this theory? unless, at least, it be assumed that it proves want of intelligence to believe that man is not a mere piece of machinery, helpless in the grasp of the motive that happens, at any given moment, to seem the most tyrannical, and forced to behave just like a straw, which, when exposed to Nature's forces, always follows, *volens volens*, the line of least resistance.

Coming to Mr. Gilmore's letter, I notice that the passage you cite on p. 2 from Elinor Osborne is a most apt comment on part of it. May I add, too, on the experience side of the argument, that, if we may take the experiences of deceased suicides, which during many recent years have been recorded in your columns, as fair types of the class, then, in most instances a suicide, waking to consciousness in the spirit-world, is most miserable?

But Mr. Gilmore supposes that in nine cases out of ten, 'not selfishness, but love' is the impelling motive, and objects to the notion that an act of 'love' should entail suffering on the agent in a Karma world. I do not know where he gathers his statistics. He gives us only two instances, and of these the second surely hinders rather than furthers his cause; since the suicide in that case, when he might have remained to comfort his family in the poverty to which he had reduced them, and renewed his efforts to support them, by committing suicide at once robbed them of their breadwinner, and brought on his children's heads, through the coroner's jury's verdict,

the stigma of insane parentage! Do not suicides often, too, follow on terrible breaches of law or prudence? Often they are the resort of murderers or swindlers, or men who have ruined themselves on the turf or at the gaming-table.

Next, if we turn from suicide to other classes of bad disposition or action, do not *revenants* bring us tidings of *sequelæ* in the other world such as imply, not less than 'hell' does, acute and prolonged agony? If 'Through the Mists' is true to facts, and in no degree exaggerates, then in that chapter of it which deals with a concrete case of 'jealousy' and its results in both earthly and spirit life, we have a description of suffering endured by a sister of our own that is not less than appalling! And yet can anyone read it carefully, and not acknowledge in his heart that there is nothing in the account either incredible, or unreasonable, or arbitrary, or, indeed, other than the necessary *sequitur* of the sufferer's own choices—the natural reaction from her action?

With the *à priori* side of the argument, and its connection with that 'Love' which, like most other Spiritualists (as I suppose), I regard as the soul of the world, I will deal, with your permission, in a later letter.

May I add here an expression of my great admiration for Mrs. Bathe's address? Some of its contents were new to me, and not a little of what was new seemed to me likely to be true.

Sutton Coldfield.

E. D. GIRDLESTONE.

MASONIC SIGNAL RAPS.

The Duke of Argyll has contributed a number of 'Ghost' stories to the January number of 'The Royal Magazine.' The following is one of the best of them:—

Only the other day a leading magistrate at Manchester was entertaining an old military friend at his house. Both host and guest were Freemasons. The host had been giving himself the pleasure of attending a Masonic gathering, at which his soldier friend had been admitted by him to a higher grade of Masonry. Of course, we cannot divulge what this was. Nor need we particularise the signal by which such a newly-promoted brother could communicate his rank to another brother. Suffice it to say that the signal is given in raps, in a most spirited fashion. 'Rat-tat-tateratat' was something like it.

Host and guest parted, one remaining at Manchester, one going to the country. The Manchester magnate went to bed, as magnates ought, at eleven. He soon fell asleep. The night was very still.

But a little past twelve he suddenly started up wide awake. In the profound silence he had distinctly heard the Masonic signal rapped against the panes of his bedroom window—rat-tat-tateratat.

He had not been dreaming, for his wife had also been roused from sleep by the same sound. Being a very matter-of-fact person, and in total ignorance of its significance, she was not particularly interested; but seeing her husband's excitement, she inquired what the sound meant, if anything was wrong, if anyone was there.

'What is the time?' he asked, not heeding her questions.

She lit the candle and looked at her watch. It was 12.10 p.m.

'Something has happened to our friend. Mark the time,' said the magistrate, and they once more turned to their pillows.

The sequel proved the truth of the magistrate's words, for the next morning he received a telegram telling him that his friend had died the night before.

But the post brought the crowning touch to this mysterious affair. A friend of the dead man wrote that he had died suddenly shortly after midnight, saying that he was quite prepared to go, but regretted leaving his friends. And just before breathing his last he had expressed a special desire to bid farewell to his host of the previous day at Manchester.

Can such events be put down to the imagination? Remember in this case both husband and wife heard the knock on the window-pane.

HUMAN ELECTRICITY.

'L'Echo du Merveilleux' reproduces from the 'Petit Bleu,' a remarkable article concerning certain alleged discoveries and experiments which are now being pursued by a hitherto unknown inventor, who claims to have discovered how to utilise, for important purposes, the electric and super-physical forces in the human frame. The article runs as follows:—

We have already presented our readers with the portrait of a genial inventor who is about to make a decisive experiment, destined, if successful, to revolutionise industrial dynamics in a most unexpected fashion.

M. Tessier d'Helbaicy has, in the solitude of the country, near Ruffec, for over twenty years pursued his researches in order to solve a problem of most captivating interest, and over which he has spent his entire fortune, though, if all works out as he anticipates, his recompense is likely to be counted in many millions, and the prospects seem not impossible.

M. d'Helbaicy's starting point is this: Taking as his premiss the fundamental law of physical science, that all chemical reaction is accompanied by a generation of heat and electricity, he said to himself that the human body, with the innumerable and incessant chemical reactions presented by all its cells, should create a thermo-electric pile of great power. In any case the Austrian *savant*, Reichenbach, in his remarkable series of experiments, has already proved, fifty years ago, that we radiate electric waves of a special kind, visible in the dark, under certain conditions, and these present positive and negative poles. This being granted, M. d'Helbaicy has measured the yielding power of the human machine in heat and electricity, and has compared these with what the best industrial machines can do, such as those run by steam, dynamos, electric piles, &c. Calculating on the one hand the cost of the various machines in oil and various chemical products, and on the other hand that of man nourished on ordinary alimentary foods, such as bread, meats, vegetables, sugar, &c., he has found that the caloric and electric yield of man is three and a-half to five and a-quarter times superior to that of any industrial motors. It remains only to put these theories to practical test. It is for this purpose that M. d'Helbaicy has spent twenty years of life and his fortune. The chief point of his discovery—his real secret—is that he has found the apparatus which transforms into serviceable energy human electricity and heat, but above all, electricity.

All that we can now say about this, without impairing the secrecy which the inventor desires to preserve concerning his transformer, until the final test permits of certain information to be made public, is that as electricity streams always from points, it is through the hands and feet that M. Helbaicy taps the sources of force which stream through us. Special handles will be seized by each hand, and the bare feet will rest on particular sockets, when almost directly a machine is set going with extraordinary force. The inventor had tried to augment the production of force by placing a sort of electrical collector or cap on the head, but the increase was barely perceptible.

M. d'Helbaicy predicts that in the future his invention will obviate the immense amount of waste energy going on to-day in all manual labour, through the arms and legs, and with such comparatively small results; for instead of this, work-people, when employed, will be disposed like batteries on multiple apparatus which communicate with a collecting centre. During 'work' hours these operators would be able to read or listen to instructive lectures, or be otherwise intelligently occupied, being at the same time warmed in winter and cooled in summer. The business man in his office, the writer, painter, tailor, in fact all those who work with their fingers or eyes, could place their feet on collecting sockets which would furnish motor power in the building for all sorts of uses. These, in short, are some of the alluring outlines furnished by M. d'Helbaicy, who professes that he will be able to apply to his apparatus a transformer 'which will have power to produce a terribly subtle force, one which will hasten the

germination of plants and the hatching of eggs when the positive pole is called into action, while by the negative pole it will be possible to disassociate instantly material atoms even of substances as hard as the diamond.'

J. S.

THE SOUL REVEALED BY ANÆSTHETICS.

One day in the year 1874, as I took chloroform to relieve the intense agony I was suffering from the passage of a renal calculus, I suddenly lost all pain, and as suddenly saw my 'soul-form' standing and contemplating my body as it lay motionless on the bed, about six or seven feet from where my 'spirit-form' stood.

The revelation was only for a few seconds, but it was sufficient to convince me that I saw my soul-form *outside* the body.

Shortly afterwards I called upon three medical men who were accustomed to administer anæsthetics, and they all said they had frequently heard their patients make the same remark as to their experiences as I had done. I also called at the Dental Hospital, and my experience was further confirmed, but the view there taken was that it was an illusion. But I *knew* it to be an experience, exactly such as happens in cases of drowning, when by manipulations the lungs are emptied of water, and the soul then returns to the body.

If this be so, then we have in the use of anæsthetics a scientific means of proving the existence of the soul as an individuality external to the body, and the question that has engaged psychologists for thousands of years is solved; and if so it is the most momentous discovery ever made.

Impressed by these ideas I wrote to the editor of 'The Lancet' one day in 1895, and much to my surprise he replied that he would be happy to insert a paper from me on the subject, which he did, also drawing the attention of the profession to my views. Seeing that there are probably twenty thousand medical men who read 'The Lancet'; and as perhaps not fewer than one thousand patients are placed under the influence of anæsthetics weekly in Great Britain, I expected to see an extensive correspondence in 'The Lancet' on the subject; but, on the contrary, no serious notice was taken of the matter.

I ought to have followed the matter up by many experiments and by persistent inquiry at the hospitals and elsewhere, when I might have compiled a volume giving in detail my own experience and that of others; but it has been my practice through life to state my opinions and then leave them to find their own place while I passed on to some other matters which interested me.

However, in my 'Christo-Theosophy' may be found a paper of ten pages on the subject, and my object in now writing to 'LIGHT' is to ask if any of your readers can assist me by photography in the corroboration of these views. For, if the spirit can be driven out of the body as I saw it to be in my own case, the photographic plate should sometimes be able to receive and exhibit the projection.

In conclusion, I beg to inform those of my friends who read 'LIGHT' that, having left London, my address is now 79, Mount Ephraim, Tunbridge Wells.

GEORGE WYLD, M.D.

AFRAID OF DEATH.—Mr. James H. Bridge, the former secretary of Mr. Andrew Carnegie, writing in the 'Milwaukee Journal,' says: 'Mr. Carnegie's horror of death is literally unspeakable, for he never allows it mentioned by any of his own circle. If others speak of it he quickly moves out of ear-shot. Just before his mother died he called a friend to his own sick bed and said: "When mother goes I do not want to be told about it. You attend to everything." And to this day he does not know how or when she died, although he was within a dozen feet of her at the time.'

FATE IN NUMBERS.—'M. A. P.' has at times been much interested in fatal numbers. Its St. Albans correspondent says that while writing a biographical notice of the late Bishop he discovered the curious fact that the number twelve 'dominated' Dr. Festing's life. He was twelve years curate of Christ Church, Westminster; twelve years vicar of Christ Church, Albany-street; twelve years Bishop of St. Albans, and his illness extended over just twelve weeks. It is also a curious fact that he was enthroned on October 7th, 1890, and that he was taken ill on October 7th just twelve years later.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

The Fate of Suicides.

SIR,—I have followed with great interest the letters in 'LIGHT' in reference to Mrs. Bathe's lecture, 'Man—Here and Hereafter.' I have been fortunate enough to have held communication with one who made the mistake of thinking that we have a right to leave this earth when one's strength seems spent. The communications are of a private nature and were intended for no one but myself; but this much I feel sure I may state without betraying any confidence, that there has been no suffering such as that depicted in the lecture referred to. Any wrong done must certainly be undone, but I know that those who take their lives are very seldom the ones who are most to blame for the action, but are deserving of all pity and loving help. I fear Mrs. Bathe's mistaken descriptions, ascribed as they seem to be to all suicides without distinction, will cause untold suffering to some who have lost for a time those very dear to them; and I feel the least I can do is to say that to my own absolute knowledge I have proved these same descriptions to be incorrect in at least one instance.

M. C. B.

Madame Bianca Unorna.

SIR,—Will you allow me to give public expression to the thanks due to the two valued clients who bore testimony to the character of my work in a recent issue of 'LIGHT'? I suppose every person exercising psychic gifts in a professional manner deals, as I do, with all varieties of character and temperament, and, therefore, meets with encouragement or the reverse in proportion to the fidelity with which the work is done. Some clients are 'trying' to get on with, even through the medium of the articles they send; others are just as easy, and greatly facilitate a correct and faithful reading by sending forth sympathetic and kindly vibrations. This is the solution of the matter alluded to by 'G. A. N.' in his letter, and he is quite correct. I am thankful to say I receive only very rarely any letter which is uncomplimentary—only two, I think, throughout all my practice—and I feel sure the defect lay as much in the senders as in my powers, but my correspondents had not the grace to co-operate with me in seeking for it.

On the whole, I consider myself favoured in the matter of complimentary testimony, which never fails to gratify and to cheer me in what is at best but a thankless office.

BIANCA UNORNA.

Ingleside,
Stanley-road, Blackpool.

Five-pointed Star.

SIR,—Will some reader of your valuable paper enlighten my ignorance on one small matter? I wish to know whether any occult significance belongs to the five-pointed star. Is it what is called a pentagram?

I have lately become the possessor of one. It is combined with a crescent to form a brooch, and both are composed of pearls; it is arranged to be worn with one point of the star upwards.

What is likely to be the result of daily wearing such an ornament? I may add that I am a believer, from experience, in the potency attaching to gems and ornaments, but so far only to antiques. This brooch is, I believe, new.

EUNICE.

'Interesting Experiments.'

SIR,—Under this heading Mr. F. R. Bryant writes in 'LIGHT,' of December 27th, to ask if any psychical student can explain some interesting experiments he has had. He says: 'I have closed my eyes, shuffled a pack of cards, selected one from the pack, and, to my astonishment, find that I can "sense" the right card in the proportion of one to three, whereas the "chances" are one in fifty-one.'

He does not say how many experiments he has tried or how many packs of cards he has used; nor does he say if his eyes were kept closed throughout the experiment, or only when selecting a card. I suggest that he has used the same pack of cards, and that his 'sub-conscious' self knows them by the difference in the pattern, &c., on the backs. All cards are different, and, having once seen the back of a card, I can myself pick it out of a pack, however well shuffled. This can be done with new as well as old cards.

'YOGA.'

Spirit Raps.

SIR,—My reason for writing this letter may be found in the fact that among Spiritualists in general so little seems to be known of the tiny spirit raps. It is, however, well understood that the world's awakening to Modern Spiritualism may be traced to what have since been termed 'the Rochester knockings.' These were then, what they seem ever since to have remained, the A,B,C, or stepping stone by means of which a spirit who is unable to control the medium's brain sufficiently to give a direct communication may yet announce his presence, and even answer questions, it being, however, first understood that one rap shall signify 'no,' two raps 'doubtful,' three raps 'yes.' To one who has watched a spirit communicating in this way the efforts seem very much like those of a child in his attempts to learn to walk. It is no uncommon thing for names and even messages to be spelled through this agency. A slow and tiresome process, some may say, but if thereby one of your spirit friends learns to control the brain or the hand of a medium, the result attained must surely more than repay the small demand made upon one's time and patience!

It is interesting to notice, during a séance where several spirits have manifested in this particular way, how very characteristic of the various personalities the raps are liable to be—in one case very slow and distinct, in another so rapid as to make it difficult to count them. In concluding this letter I wish to lay special stress on the fact that table-tilting is not table-rapping. It is my belief that the former may be accomplished through sheer animal magnetic force, while the latter requires the presence of a medium who is especially gifted.

ANNA J. CHAPIN.

'A Hint to Clairvoyants.'

SIR,—After carefully reading your correspondents' letters I gather that some of them are not clairvoyants, and, therefore, do not know how very difficult it is in many cases perfectly to describe the spirit friends. Often, owing to the sympathetic or other conditions of the investigator, it is difficult for his or her friends to approach near enough for the medium to note their features clearly, and in many instances they are seen for a few seconds only. The descriptions must, therefore, often necessarily be rapid or not given at all, though the slower the better; while as to information respecting relationship, &c., unfortunately the details are not given according to rule as Mr. Thurstan would desire, but very often come in reply to mental queries from the medium.

Hearing and locating names is a well-known difficulty. I once heard a well-known medium, addressing a nursing sister in a crowded hall, commence by describing a room which contained a patient, then a staircase leading up to it, and then the outside of the house, and finally particulars of the patient himself. This order, naturally, he could not have reversed, as it had to be given as received by him.

From my experience (but, of course, clairvoyance varies greatly) I find spirits generally will or can only give details after their personal appearance has been given.

As to their descriptions being written down, surely your correspondent does not suggest that the clairvoyant, who is often in a partial state of trance, should turn secretary and so relieve the sitters from the trouble of taking their own notes.

No doubt had this been done it might have obviated 'the muddle referred to,' which probably was not the fault of the medium, who could only give out in the order it was given to him or her by the spirit friends. If inquirers generally could understand the pleasure it gives our spirit visitors to be fully recognised, I think we should all be more anxious to make the effort, and also be more grateful to them for leaving, we will hope far happier conditions, to come into our circles.

EVA.

SIR,—With regard to the correspondence upon 'Hints to Clairvoyants' I believe the most convincing tests are those where the clairvoyant gives, in the first instance, some peculiarity, custom, or 'trade mark.' When I have given clairvoyance I have always found that if I mentioned such things as 'a pack of hounds' and 'a fallen horse with fallen rider,' or the experiencing of pains in the head, or the showing of articles used in making experiments, &c., it has at once arrested the attention of those to whom the description was being given, and has taken their mind back to a lost friend. But I sometimes wonder how clairvoyance is given at all from some of our public platforms. It must be hard work. The ventilation is seldom considered, and good music and harmony are often sadly wanting. Surely there is great room for improvement.

E. H.

'Elementals and Elementaries.'

SIR,—In reply to Mrs. Bathe, permit me to say that I never stated that I considered what she said to be a falsification. When more than one occult work gives a different definition to a term, surely it is wise to choose the more logical one; and I have done so and given my reasons. As for it being 'weak reasoning' to advance opinions that are considered better than others, I should like to ask what reason could be better? If one definition can be proved to be more logical than another, that is the very best reason for anyone adopting it.

It is not for me to prove that Mrs. Bathe is wrong in her statement in regard to certain spirits not possessing immortality, but for her to prove that she is right; the *onus* of proof in such cases lies with the one by whom the statement is made, otherwise any extraordinary statement might be made by a person who, when challenged, might say, 'It is for you to prove me wrong.'

Considering that I am, besides being a student of occultism like Mrs. Bathe, also a student of Mill's 'Logic,' I consider myself to be quite capable of arguing correctly.

G. W. BLYTHE.

Vision Experiences.

SIR,—From time to time I have had a number of remarkable vision experiences, mainly through the influence of a spirit friend who in earth life was a professional mesmerist, and who, before passing over, contributed very much towards developing my clairvoyant power. In some instances I have witnessed the process of materialisation and have watched the human aura pass into, and be absorbed by, the spirit's body until it resembled its old earth form; but this process takes away, for the time, the brighter appearance of the spirit. On one occasion I met my spirit friends by appointment and, after receiving a refreshing wave of their vital magnetism, my will was suspended and I was speedily conscious of a beautiful blue light, or aura, pervading my room, which had previously been quite dark. The blue light disappeared and was followed by a pure white luminous aura. Then I discerned clearly what looked like a modern drawing-room exquisitely furnished, the walls being studded with sparkling brilliants of every shade of colour, and the couches and chairs being beautifully draped with rich materials, which were covered with art designs wrought out with precious stones, and the carpet was equally luxurious and soft, as if of the richest pile or velvet. On the wall to my right the words 'God is Love' appeared in bold gold letters; they faded out and reappeared in reversed order, 'Love is God.' I became considerably agitated and felt as though I should fall, but hands were placed upon my shoulders to steady me and I soon saw my spirit friends quite distinctly. After exchanging thought-greetings with them a variety of views came before me, including splendid buildings and landscapes of great beauty. In a large building I saw seated at desks, which ran along the wall on both sides, a number of male students, who were being attended by teachers of venerable aspect, and most of them had documents lying before them.

Again the vision changed and there came into view innumerable star-like points of light, revolving with great rapidity and forming into circles apparently about thirty feet in circumference, each star rotating while the circle revolved; then with wonderful rapidity these rings were drawn together in some way—but without contact and still revolving—until they formed an immense tube. Suddenly I felt as if I was being conveyed at great speed by unseen hands through this magnificent passage, and almost instantly I found myself in the midst of a large congregation of spirits, and saw immense processions winding their way according to some pre-arranged method. The spirit people were clad in pure white tulle (or what looked like tulle) and walked in order, seven abreast, and I had no difficulty in discerning their features. Slowly the front portion of this great interior opened; a magnificent screen parted in the centre and was drawn back to each side. A beautiful pure white aura appeared, and when it passed off I saw in every direction, near and far, the purest and most lovely spiritual beings it has ever been my lot to look upon. They glided among flowers of every hue. They seemed to be transparent and yet wore garments of the most delicate texture and shades of colours, through which their arms were clearly visible. Their faces were lit with intelligence and love and were beautiful beyond description; love, wisdom, and purity seemed to be embodied in these angelic personages of both sexes. The scene was of such exquisite beauty and the sensations I experienced were so delightful that words fail me entirely to describe them adequately; and again I felt the hands of my spirit friends upon my shoulders, giving me strength to bear the joy and happiness of this unique vision as it disappeared from my view. I was, as I always am, in

my normal consciousness and was able to watch the development and enjoy the beauty of the scenes that I was privileged to witness.

W. G. CRAIG.

Mediumship of Mrs. Hamilton.

SIR,—May an appreciative reader ask your favour in publishing a few interesting facts? I desire to testify to the remarkable and enduring benefit personally derived from the magnetic massage treatment of Mrs. M. Hamilton, who has lately removed to London. After eight years of apparently hopeless invalidism from serious spinal affection, with recurring abscess, six months of magnetic massage treatment restored me to health. In this time Mrs. Hamilton rebuilt and vitalised a constitution much debilitated by suffering. From April, 1897, when the treatment ceased, till the present time, I have had no illness, and during the past three years have earned my own living.—Yours, &c.

JANET TAYLOR THOMSON.

Bruichladdick, Islay, N.B.

Madame Greck.

SIR,—I have just read a letter in 'LIGHT' in which a medium is recommended for her magnetism. I should much like to remind your readers that Dr. Forbes is still working through Madame Greck, who has long been known to Spiritualists as a healing medium. I have recently had many opportunities of testing her powers, as she stayed a month with me in the country, and I have visited her in London for several weeks. Her other guide, 'Sunshine,' has also given advice which has been of great service to me and my family. I shall be pleased to give fuller information to anyone who desires it.

(MRS.) E. SLAUGHTER.

71, Parliament Hill,
Hampstead.

SOCIETY WORK.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last a reading from 'LIGHT' was followed by a deeply interesting discourse from Mr. D. J. Davis, on 'Soul Culture.' Mr. G. W. Lear presided.—W. H. SUCH.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last a trance address was given by Mr. W. Millard on the 'Realities of Sorrows Here and There.' Meetings every Sunday at 7 p.m.; séance follows.—W. M.

CARDIFF.—QUEEN-STREET LESSER HALL.—On Sunday last Mr. E. S. G. Mayo, the resident speaker, gave a normal address on 'Creeds' in the morning, and an inspired discourse on 'The New Church' in the evening, showing the eclecticism of the highest form of Spiritualism.—HON. SEC.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On Sunday last one of the members gave a good address on 'The Trinity of Man,' and phenomenal tests were given at the after-meeting by Mrs. Pickles, Mrs. Harday, and others. Speaker on Sunday next, at 6.30 p.m., Mr. Lashbrook.—H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—On Sunday last Mrs. Bell read some interesting and instructive messages received from the spirit world through the 'Ouija.' Miss Porter, who presided, gave clairvoyance. On Sunday next, at 7 p.m., Mrs. Whimp, clairvoyant; on Thursday, at 8 p.m., public circle.—P. H.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. G. T. Gwinn gave a reading, followed by an uplifting and thoughtful address which was listened to with much interest. The secretary read an encouraging New Year's greeting from Dr. Peebles, M.D., to the Stoke Newington Society. Speaker on Sunday next, Mr. D. J. Davis.—W. F. L.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last, Mr. H. Boddington gave reasons for the institution of the Spiritualist baptism. Solos were given by Misses Hands and Rhodes, and Mrs. Boddington. On Thursday next, at 8 p.m., Mr. Ronald Brailey, psychometry, silver collection on entrance; on Sunday next, at 7 p.m., Mrs. H. Boddington will speak on 'Are Spiritualists Christians?'—B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday next, at 11 a.m., public circle; at 6.30 p.m., 'Spirits in Prison.' The sixteenth anniversary of the public work in South London will be held on Sunday, January 25th, at 11 a.m. and 6.30 p.m., when all old workers in the cause will be heartily welcomed. Several speakers and mediums will participate in the day's proceedings.—L.